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FOLK-LORE FROM GREY COUNTY, ONTARIO.

BY W. J. AND KATHERINE H. WINTEMBERG.

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THE following collection of folk-lore material was made in a Scotch-Irish community in Normanby township, Grey County, Ontario, where the Irish element preponderates. The more recent influx of German emigrants from Germany, and Germans from the older portions of Ontario, does not seem to have affected the local folk-lore appreciably. Most of the data here presented have long been familiar to the authors, who may be considered, to that extent, as being their own informants. In fact, Mrs. K. H. Wintemberg and her mother, who are of pure Irish extraction, have furnished most of the information.

LORE ABOUT NATURAL PHENOMENA, THE SUN, MOON, AND STARS.

1. Children say, —

Rain, rain, go away!
Come again some other day;
Little Johnny wants to play.

2.

A rainbow in the morning
Is the sailor's warning;
A rainbow at night
Is the sailor's delight.

3. The rainbow is a sign from God that there will not be another deluge.

4. Thunder kills chickens that are just coming out of their shells.¹

5. Children say, —

Rainy, rainy, rattle-stone,
Don't you rain on me!
Rain on Johnny Groat's house,
Far beyond the sea.²

6. People used to look to see the sun dance early on Easter Sunday morning.

7. Pigs are killed only in a certain time of the moon.³

8. All seeds should be planted in the increase of the moon.

9. It is unlucky to have your hands empty when you first see the new moon.

10. At the first glimpse of the new moon, make a wish and say, —

"I see the moon, and the moon sees me;
God bless the moon, and the moon bless me!"

11. The following formula is a sort of incantation uttered when you see the new moon:—

New moon, true moon,
True and bright,
If I have a true-love,
Let me dream of him to-night!
If I am to marry rich,
Let me hear the cock crow!
If I am to marry poor,
Let me hear the hammer blow!⁴

12. Another one may also be classed as a species of incantation:—

Star light, star bright,
First star I saw to-night,
I wish you well;
I wish you might
Give to me my wish to-night.⁵

13. Orion is called "the sheep-fold."

¹ Thunder is said (though erroneously, according to some scientific authorities) to prevent the hatching of eggs. It is also said to sour milk (F. W. Waugh, Brant County).

² Compare Gregor, "Further Report of Folk-Lore in Scotland" (BAAS, 1897, p. 500).

³ Compare p. 6, No. 4.

⁴ Compare JAFL 28 : 135 (No. 54); and Addy, *Household Tales and Traditional Remains* (London and Sheffield, 1895), p. 31.

⁵ Compare JAFL 7 : 108.

PLANT-LORE.

14. To find a four-leaved clover brings good luck. According to the rhyme, —

Find a two, put it in your shoe;
Find a three, let it be;
Find a four, put over the door;
Find a five, let it thrive.¹

15. It is unlucky to cut down a fruit-tree.²

16. A divining-rod should be made of a birch-twigg.

17. Children blow off the seeds of dandelion-heads to tell the time, the hours being indicated by the number of times required to blow all the seeds away.³

18. Children used to string the "cheeses" of the round-leaved mallow (*Malva rotundifolia* Linn.) as beads. These "cheeses" were also eaten by them.⁴

19. The leaves of the "live-forever" (*Sedum purpureum* Linn.) were rubbed between the fingers and then blown up into little bags. Those who could not do it were not considered very clever.⁵

20. If you find a tea-stalk in your teacup, place it in your hand and hit it with your fist. If it sticks to the fist the first time, a visitor will come that day; if it sticks only the second time, the visitor will not come until the next day. If the stalk is soft, the visitor will be a woman; and if it is hard, a man.⁶

21. If you steal a plant-slip, it will be sure to grow.

22. Never say "thanks" for a plant, as it will not grow.⁷

23. A tree blossoming out of season means a death in the family.

24. The pioneers of this part of Ontario obtained a brown color from butternut-bark, and a dark yellow from the skins of onions.

ANIMAL-LORE.

25. It is unlucky for a four-footed animal to cross one's path.

26. It is unlucky to kill a spider.

27. If you wish to live and thrive,
Let a spider run alive.⁸

¹ Brant County (cf. p. 9).

² In an Irish community near Westport, Leeds County, Ontario, it is considered unlucky to cut down a hawthorn-bush. (Recorded in 1914.)

³ Also in Brant County (cf. p. 167, No. 9).

⁴ Also in Brant County.

⁵ Also in Brant County (cf. p. 24, No. 320). See also p. 93, No. 148.

⁶ Compare Dyer's Domestic Folk-Lore (London, 1881), p. 147; also Brant County (cf. p. 18, No. 236).

⁷ Compare p. 9, Nos. 58, 59.

⁸ Compare p. 10, No. 69.

28. When its web is destroyed, a spider is rendered unable to make another.

29. To the daddy-long-legs spider (*Phalangium cinereum*), children say, "Daddy-long-legs, tell me where the cows are, or I'll kill you."¹

30. A rhyme addressed to the same spider is, —

Daddy, daddy-long-legs,
 Couldn't say his prayers,
 Took him by the left leg,
 And threw him down stairs.

31. A spider on a person is a sign that the person will get a new dress soon.²

32. When you kill crickets, other crickets will come and eat holes in your clothes.³

33. If a bee comes into the house, you will have a visit from a stranger.

34. The following is said to the lady-bug beetle: —

Lady-bug, lady-bug,
 Fly away home!
 Your house is on fire,
 Your children alone.⁴

35. It is bad luck to kill a toad.

36. One will get warts by handling a toad.⁵

37. When you cut a snake's head off, it lives till sundown.

38. By killing the first snake you see in the spring, you kill all your enemies for that year.⁶

39. Always set a hen with thirteen eggs.

40. If a cock crows on the doorstep, it is a sign of a visitor.

41. A cock crowing between sundown and midnight is a sign either of bad luck or of death.⁷

42. By no means keep a crowing hen.

43. It is a sign of death when a bird flies into a house.

44. Runt eggs are called "witchcraft eggs." The hen that laid the egg, if it is known, should be killed.

45. When a cat washes her face, some say it is a sign of visitors.

46. A cat left alone with a child will suck its breath.⁴

¹ Compare p. 9, No. 66; also p. 125, No. 6.

² Compare E. P. Thompson, "Folk-Lore from Ireland" (JAFL 7 : 225).

³ Compare Wood-Martin, *Traces of the Elder Faiths of Ireland*, 2 : 176.

⁴ Also in Brant County. (F. W. W.)

⁵ Compare p. 10, No. 83.

⁶ Compare p. 9, No. 60; p. 11, No. 92.

⁷ A Manx woman stated that if the rooster's feet were cold, a death would be indicated; if warm, no death would follow. (F. W. W.)

47. It is bad luck to take a cat along when you move.
48. It is bad for one's health to fondle cats.
49. It is bad luck for a strange cat to come and stay at your house.
50. A black cat coming to your house means treachery.
51. If a cat scratches on the wall, there will be a storm (see No. 66).
52. Dogs and horses draw the lightning.
53. Lucky and unlucky horses:—

Four white feet, sell him right away;
Three white feet, keep him not a day;
Two white feet, sell him to a friend;
One white foot, keep him to his end.¹

54. To milk a cow on the ground makes her go dry.² People sometimes do this purposely.
55. The birth of twin calves means bad luck to the family of the owner.
56. It is good luck to have one black sheep in a flock.

WEATHER-LORE.

57. When the sun goes in and out, it is a sign of a change in the weather. Some say that in the summer it is a sign of changeable weather.
58. If a cock crows on the fence, it is a sign of a change in the weather.³
59. When the new moon has the horns turned up, it is a sign of dry weather. If the crescent is more nearly vertical, wet weather is indicated.
60. Corns ache before a storm.⁴
61. A blue blaze in the fire is a sign of a storm.
62. When the fire burns with a roaring noise, it is a sign of a storm.
63. If only a few stars are visible at night, it is a sign of an approaching storm.
64. If the sun comes up red in the morning, the same forecast is believed in.⁵

¹ Compare Henry Phillips, Jr., "Second Contribution to the Study of the Folk-Lore in Philadelphia and Vicinity" (Proceedings of the American Philosophical Society [Philadelphia, 1892], 30 : 247); also Dyer's English Folk-Lore (London, 1884), p. 113; and JAFLL 8 : 157.

² "The last time a cow is milked before going dry, she should be milked on the ground" (Fogel, Beliefs and Superstitions of the Pennsylvania Germans [Philadelphia, 1915], p. 159).

³ Also in Brant County. (F. W. W.)

⁴ Also in Brant County (F. W. W.). Compare Fogel, *op. cit.*, p. 220, No. 1113; Zingerle, Sitten, Brauche und Meinungen des Tiroler Volkes (Innsbruck, 1891), p. 996; and Folk-Lore, 3 : 215.

⁵ Compare p. 6, No. 14.

65. A ring around the moon indicates a rainstorm;¹ and the number of stars within the circle, the number of days before it comes.²

66. If the cat scratches on the wall, it is a sign of a storm or wind³ (see No. 51).

67. If the cat sits with her back toward the fire, it is a sign of a storm.

68. When pigs gather straw to make their beds, it is a sign of a storm.⁴

69. Cows are uneasy when there is a storm brewing.

70. If it rains while the sun shines, it will rain again the following day.

71. People say, —

A sunshiny shower
Won't last half an hour.

72. The rainbow is a sign that the rain is over.⁵

73. Dew on cobwebs is a sign of rain (?).⁶

74. Fish bite best just before a rain.⁷

75. The cry of a screech-owl is regarded as a rain-sign.

76. The cawing of crows is also a rain-sign.

77. When guinea-hens cry, it is a sign of rain.

78. When fowls seek shelter in a rainstorm, it is a sign that the rain won't last long.

79. If the cat washes over one ear, there will be a shower; also if it washes its face.

80. If a dog or cat eats grass, it is a sign of rain.⁸

81. If the stars shine clear and bright in the fall, it is a sign of a frost.

82. Thunder early in the spring will be followed by cold weather.

83. When squirrels make great provision in the fall, there will be a severe winter.⁹

84. If the end of the spleen (called "milt") at the fore part of the pig is large and thick, it means that the weather at the beginning of

¹ Compare Gregor, *Notes on the Folk-Lore of the North-East of Scotland* (London, 1881), p. 152; Bergen, *Current Superstitions* (MAFLS 4 : 110 [No. 995]); Fogel, *op. cit.*, p. 241, No. 1248; and Zingerle, *op. cit.*, p. 980.

² Also in Brant County (F. W. W.). Compare Bergen, *op. cit.*, No. 996; and Fogel, *op. cit.*, p. 241, No. 1249.

³ An English Jewess at Drumbo, Ont., also believed this.

⁴ Compare Dyer's *English Folk-Lore*, p. 116; and Fogel, *op. cit.*, p. 235, No. 1215.

⁵ The Pennsylvania Germans (Fogel, *op. cit.*, p. 231, No. 1188) and the Tirolese (Zingerle, *op. cit.*, 1010) believe it means more wet weather. [The belief in Brant County, and doubtless among English-speaking residents of Ontario in general, is the same.—F. W. WAUGH.]

⁶ Also in Brant County (F. W. W.). Compare Fogel, *op. cit.*, p. 228, No. 1169. According to his No. 1168, however, "there is no rain in sight."

⁷ Also in Brant County. (F. W. W.)

⁸ Also in Brant County (F. W. W.). Compare Gregor, *op. cit.*, p. 127; Fogel, *op. cit.*, p. 240, No. 1240; and Antree, *Braunschweiger Volkskunde* (Braunschweig, 1896), p. 297.

⁹ Compare p. 7, No. 22.

the year will be severe. If it is small and thin, it is a sign of mild weather.¹

FOLK-LORE ABOUT THE HUMAN BODY.

85. If a bird gets the hair-combings you throw outside, and puts them into its nest, you will be troubled with headache.²

86. When the eyes itch, you will weep soon.

87. Black eye, pick a pie,
 Turn around and tell a lie.

 Blue-eyed beauty,
 Do your mamma's duty.

 Gray-eyed greedy-gut,
 Eat all the world up.

 Brown-eyed banty,³
 . . . in the shanty.

88. Thick lobes of ears indicate that one will not get consumption.

89. When the left ear burns, some one is saying something bad about you. When it is the right ear, something good is being said about you.⁴

90. If you rub spittle on the burning ear and guess the name of the person vilifying you, the ear will stop burning.

91. If your nose itches, you will be kissed by a fool.

92. Sneeze on Monday,
 Sneeze for danger;
 Sneeze on Tuesday,
 Kiss a stranger;
 Sneeze on Wednesday,
 Get [or For] a letter;
 Sneeze on Thursday,
 Something better;
 Sneeze on Friday,
 Sneeze for sorrow;
 Sneeze on Saturday,
 See your true-love to-morrow;
 Sneeze on Sunday,
 The Devil will get you the rest of the week.⁵

¹ Fogel, *op. cit.*, p. 230, No. 1132; and Helen M. Wheeler, "Illinois Folk-Lore" (The Folk-Lorist [Chicago, Ill., 1892], 1 : 57).

² Compare p. 23, No. 306.

³ Remember having heard the second and third couplets in Brant County. (F. W. W.)

⁴ Compare p. 14, No. 160.

⁵ Compare Phillips, "First Contribution to the Folk-Lore of Philadelphia and its Vicinity" (Proceedings of the American Philosophical Society, 25 [1888] : 167); Devonshire and Hertfordshire rhymes given in Dyer's English Folk-Lore, p. 239.

93. When a child's teeth are far apart, it indicates that it will live away from home.

94. A dimple in the chin,
Many hearts you'll win;
A dimple in the cheek,
Many hearts you'll break.¹

95. Hairy arms are a sign of riches.

96. If the left hand itches, you will get money; if the right hand itches, you will shake hands with a stranger.

97. When your hand itches, you will receive some money; and the saying connected with it is, —

98. Rub it on wood,
Make it come good.²

99. A gift on the finger
Is sure to linger;
A gift on the thumb
Is sure to come.³

100. Children used to count the white specks on one another's finger-nails, and say, —

101. A gift [to the thumb],
A lover [to the index-finger],
A friend [to the middle-finger],
A foe [to the ring-finger],
A journey to go [to the little finger].⁴

102. A person having a *lunula*, or large white spot, at the root of the finger-nail, will be rich.

103. Cut them on Monday, cut them for news;
Cut them on Tuesday, a pair of new shoes;
Cut them on Wednesday, cut them for health;
Cut them on Thursday, cut them for wealth;
Cut them on Friday, cut them for woe;
Cut them on Saturday, a journey you'll go;
Cut them on Sunday, cut them for evil,
The rest of the week you'll be ruled by the Devil.⁵

104. If your foot itches, you will travel on strange ground.⁶

¹ Compare Elizabeth M. Wright, *Rustic Speech and Folk-Lore* (London, 1913), p. 224.

² Compare Dyer's *Domestic Folk-Lore*, pp. 77-78.

³ Compare Dyer's *English Folk-Lore*, p. 278.

⁴ Compare Nicholson's *Folk-Lore of East Yorkshire* (London, 1890), p. 42; Dyer's *Domestic Folk-Lore*, pp. 141-142; and Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 62).

⁵ Compare Phillips, "First Contribution," etc. (*op. cit.*, pp. 167, 168); Dyer's *Domestic Folk-Lore*, p. 80; English Folk-Lore, p. 236; and Addy's *Household Tales and Traditional Remains*, p. 114.

⁶ Compare Phillips, "First Contribution," etc. (*op. cit.*, p. 164).

105. A mole on the arm
 Will do you no harm;
 A mole on the neck
 Brings money by the peck.¹

106. A person with a bad temper cannot make a good fire.

107. When a person is cross, they say that he (or she) got out on the wrong side of the bed that morning.²

BIRTH AND CHILDHOOD.

108. A child born with "two crowns" will be lucky or travel much.³

109. Children born on Sunday are lucky.

110. According to the rhyme, —

Born on Monday, fair of face;
Born on Tuesday, full of God's grace;
Born on Wednesday, merry and glad;
Born on Thursday, sour and sad;
Born on Friday, godly given;
Born on Saturday, work for your living;
Born on Sunday, never shall want.⁴

111. If a hare crosses the path of an expectant woman, the child will have a hare-lip.⁵ This once happened when a woman was in the woods with another Irish woman. Her companion became quite excited, and exclaimed, "Split your shift!" which was supposed to prevent the threatened misfortune.

112. It is bad luck to the child if you kiss its feet.

113. It is unlucky to name a baby after a dead person.

114. It is unlucky to cut a baby's finger-nails before it is a year old.⁶

115. If a baby's finger-nails are cut before it is a year old, it will be a thief.

116. It is unlucky to let a child look into a mirror before it is a year old.

117. It is unlucky for the child if you rock its empty cradle.

118. Tickling a baby causes stuttering.

119. When the baby smiles in its sleep, it is talking to the angels. Others say it is smiling at the angels.

¹ Compare p. 13, No. 136.

² Also in Brant County. (F. W. W.)

³ Also in Brant County (F. W. W.). Compare Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 64): "The child will set foot in two countries."

⁴ Compare Addy, *op. cit.*, p. 119; and Cornish and Devonshire examples in Dyer's *English Folk-Lore*, p. 238.

⁵ Compare p. 25, No. 336; JAF 7 : 225; and E. M. Wright, *op. cit.*, p. 218. The Shropshire belief is given by the last-named author.

⁶ Compare p. 13, No. 140; also p. 136, No. 15.

120. If a child calls a single woman "mother" by mistake, it is a sign that the woman will never become a mother.

121. Coins and other articles are placed within reach of a child, and whatever it grasps will indicate its future vocation or condition in life.

122. The expression formerly heard when a homely thin baby was seen was, "That is a witch's (fairy?) child, you should put it on the shovel."

123. If such a child is put on a shovel, and held in front of the fireplace, it will disappear up the chimney.

124. A seventh son or daughter is always lucky.¹

125. Children are made to behave by telling them that the Booman will get them.

126. What are little boys made of,
 Made of, made of?
 What are littly boys made of?
 Snakes and snails,
 And puppy-dog tails;
 That's what little boys are made of.

 What are little girls made of,
 Made of, made of?
 What are little girls made of?
 Sugar and spice,
 And all things nice;
 That's what little girls are made of.²

FOLK-MEDICINE.

127. Goose-grease is a cure for many ailments.³

128. Salves should always be applied with the middle finger.⁴

129. When a woman's breast is "biolding" or has the "weed" after the child is born, put on fresh cow-excrement (Mrs. Murphy).⁵

130. Cobwebs stop bleeding.⁶

131. A pulp made from the leaves of the "giant plantain" (*Plantago major* Linn.) was applied as a poultice to boils or felons to make them "come to a head."

132. Horehound-tea is good for a cold.⁷

¹ Compare p. 21, No. 269; p. 22, No. 287.

² Common in popular collections of children's rhymes. (F. W. W.)

³ Compare p. 21, No. 277.

⁴ Compare James Mooney, "The Medical Mythology of Ireland" (Proceedings of the American Philosophical Society, 24 [1887] : 159).

⁵ Compare Hoffman, "Folk-Medicine of the Pennsylvania Germans" (Proceedings of the American Philosophical Society, 26 [1889] : 343); and Fogel, Beliefs and Superstitions of the Pennsylvania Germans, p. 293, No. 1554.

⁶ Compare p. 21, No. 271; and Ellen P. Thompson, "Folk-Lore from Ireland" (JAFL 7 : 225).

⁷ Also in Brant County. (F. W. W.)

133. A tea made from the flowers of the "camomile" (probably, judging from the description, *Marula cotula* DC.) was used for cramps.

134. A tea made from wild-strawberry roots is good for diarrhœa.¹

135. The hearts of mullein-leaves stewed in milk were used as a cure for the same trouble.

136. For "dropsy" take the silk of corn, "draw" it like tea, and drink a wine-glass full of the liquid three times a day.

137. Wool from a Negro's head is good for earache.²

138. Dew is good for freckles.

139. Girls wash their faces with cobweb dew (i.e., dew that collects on cobwebs in the fields) to take away freckles.

140. A cure for goitre is to rub it with the slough or cast skin of a snake.

141. Girls cut their hair on the increase of the moon, expecting the new growth to be longer and thicker.¹

142. For hiccough take three drops of water in the name of the Father, Son, and Holy Ghost.

143. The lining of the stomach of a hen dried and powdered is good for indigestion.³

144. Tea made from sheep-excrement is good to bring out the measles (Mrs. Murphy).⁴

145. A tea made from leaves of the tansy is used to bring on the menses.

146. A tea made from the root of the coltsfoot (*Tressilago farfara* Linn.) is used for the same purpose.

147. It is very unlucky for a child to have her menses before the age of fourteen.

148. The leaves of the live-forever were used as a poultice.

149. Red flannel cures rheumatism.

150. Horse-chestnuts should be picked when green, and carried in the pocket until dried up; then the rheumatism will disappear.

151. For side-stitch, spit on the under side of a stone, and let it drop back to its place.

152. Melted snow which has fallen in May will cure sore eyes.

153. Fasten a soiled sock around the neck to cure sore throat.⁵

154. A tea made from the blossom of the "everlasting white" (Pearly everlasting?) is used for stomach-trouble.

155. To cure a sty put fasting spittle on a wedding-ring, and with it make the sign of the cross over it in the name of the Trinity.

¹ Also in Brant County. (F. W. W.)

² Compare p. 22, No. 284; and Fogel, *op. cit.*, p. 292, No. 1547.

³ Compare Haywood Parker, "Folk-Lore of the Carolina Mountains" (JAFL 20 : 249).

⁴ Compare p. 92, No. 129.

⁵ Compare p. 21, No. 277.

156. The leaves of the wormwood (*Artemisia absinthium* Linn.) boiled in vinegar are used as a poultice for swellings.

157. A decoction made from the fruit of the sumac is used to reduce swellings.

158. Tansy-leaves steeped in buttermilk are used to remove tan.

159. One should pick his teeth with a sliver from a tree struck by lightning.

160. The gums of a teething child should be rubbed with the mother's wedding-ring.

161. To cure a wart, twist a hair around it.

162. The milk from the common milkweed (*Asclepias syriaca* Linn.) will cure warts.

163. If you come across a stone with a hollow on the upper surface filled with water, rub your warts with the water, at the same time invoking the Trinity. The warts will disappear.¹

164. It is good for a dog to lick a wound.

165. A hen was killed, cut open, and applied to the face of a man who had been kicked by a horse, to draw out the blackness (Charles Murphy).

LOVE, COURTSHIP, AND MARRIAGE.

166. If you find a hairpin on the street, it means that you are going to have a new beau.

167. If the strings of your apron come undone, it is a sign that you are going to lose your lover.²

168. If you lose a hairpin, your lover is thinking of you; also if you lose your garter.

169. If you wet yourself while you are washing clothes, you will get a drunken husband.³

170. It is a sign of a wedding in the family when four persons shake hands across.⁴

171. It is a sign of a wedding to set two knives too many on a table.⁵

172. To stumble going upstairs shows that your wedding will not take place that year.

¹ Compare Folk-Lore, 4 : 358, and 8 : 15; Rev. W. Gregor, "The Healing Art in the North of Scotland in the Olden Time" (JAI 3 [1874]: 271); James Mooney, "The Medical Mythology of Ireland" (Proceedings of the American Philosophical Society, 24 [1887]: 157); also Wood-Martin, Traces of the Elder Faiths of Ireland, 2 : 283. According to the German belief, "Warzen vertreibt man durch regenwasser, welches sich auf einem eichenstumpf gesammelt hat" (A. Wuttke, Der deutsche Volksaberglaube der Gegenwart [Berlin, 1900], p. 244). The Pennsylvania German belief is similar (Fogel, *op. cit.*, p. 324, No. 1724).

² Also in Brant County. (F. W. W.)

³ Compare Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 61).

⁴ Compare p. 29, No. 416; and Wheeler, *op. cit.*, p. 60.

⁵ Wheeler, *Ibid.*, p. 60; also in Brant County (F. W. W.).

173. When a woman has any difficulty in getting a fire lighted, her husband is said to be in a bad humor.¹

174. Similarly it is said that when a girl cannot start a brisk fire, she will get a cranky husband.

175. If you find a hairpin and put it in your right shoe, the first man you shake hands with will be your future husband.

176. If you find a four-leaved clover, put it over the door, and the first young man that enters beneath it will be your future husband or will have the same name as your future husband.

177. If you dream on a four-leaved clover, you will dream of your future husband.

178. If by accident you find a pea-pod with nine peas in it, put it over the door, and the first man that enters under it will be your future husband.

179. Before breaking a wish-bone, a wish is made, and the one who gets the largest piece will get his wish. The large piece is sometimes put over the door in the belief that the first young man that enters under it will be the girl's intended husband.²

180. Peel an apple without breaking the peel, and throw it over your left shoulder, and the letter it forms in falling will be the initial of your future husband's name.³

181. Before going to sleep, name the bed-posts after four unmarried young men, and the post first seen when you wake up will be the one named after the man whom you will marry.⁴

182. When eating an apple, count the seeds and repeat the following rhyme: —

One, I love;
Two, I love;
Three, I love, I say;
Four, I love with all my heart;
Five, I cast away;
Six, she loves;
Seven, he loves;
Eight, they both love;
Nine, she comes;
Ten, he tarries;
Eleven, he woos;
Twelve, he marries;
Thirteen, for riches;
Fourteen, for stitches;
Fifteen, he tears a hole in his breeches.⁵

¹ Also in Brant County. (F. W. W.)

² Compare p. 31, No. 432.

³ Compare Addy, *op. cit.*, pp. 82-83; Hewett, Nummits and Crummits, Devonshire Customs, Characteristics and Folk-Lore (London, 1900), p. 70; Fogel, *op. cit.*, p. 64, No. 200; and Birlinger, Volkstümliches aus Schwaben (Freiburg, 1862), 1 : 478.

⁴ Compare p. 30, No. 431.

⁵ Compare JAFL 2 1 26 373.

183. Another custom is to name two seeds after sweethearts or lovers, place them on the eyelids, and then wink. Whichever one remains on the eyelid after doing this will bear the name of the one whom you will marry.

184. Remove the yolk from a hard-boiled egg, and fill the cavity with salt and eat it. Walk backwards to your bed and lie on it, and some time during the night your destined husband will appear and give you a drink of water.¹

185. On Hallowe'en take a new-laid egg, perforate one of the ends, and then allow the white to fall into a cup of water, observing the shapes assumed by the drops. If some of the yolk comes out, it indicates that the person will be an old maid.²

186. Suspend a ring by a hair in a glass tumbler, notice being taken as to how many times it strikes the sides of the glass without being touched, this being the number of years before you will be married.³ It has to be done on Hallowe'en.

187. Put a finger-ring in a cake; whoever gets the ring in his slice will be married first.

188. Take a piece of wedding-cake and wrap up with it seven slips of paper bearing the names of five men, a stranger, and an old maid. Then draw out one of the slips each morning for seven successive mornings. Whichever one comes last on the seventh morning will be your future husband. Some also place the names of only three men with the cake.

189. Pieces of wedding-cake are passed through the wedding-ring by the bride, which she gives to her unmarried friends. If they put the piece under their pillows for three successive nights, they will dream of their lover or sweetheart on the third night.⁴

190. To discover whether or not your lover is true to you, pluck off the petals of the daisy, and repeat the words, "He loves me, he loves me not," in turn, the last petal giving the desired information.⁵

191. Divination by the key and Bible was practised as follows: To ascertain the initial letters of one's future husband or wife, the lower part of the key was placed on the sixteenth verse of the first chapter of Ruth, and a string tied around the book to keep the key, with the ring outside, in position. It was then held suspended from the tips of the fingers of two persons, who repeated Ruth's words, "Entreat me not to leave thee, or to return from following after thee," etc., and the

¹ Compare Addy, *Household Tales and Traditional Remains*, p. 82; and J. H. Porter, "Notes on the Folk-Lore of the Mountain Whites of the Alleghanies" (*JAFL* 7 : 108).

² Compare Dyer's *Domestic Folk-Lore*, p. 146.

³ Compare Wilbur W. Bassett, "Illinois Folk-Lore" (*The Folk-Lorist* [Chicago, 1893]).

⁴ Compare p. 30, No. 429; and Addy, *op. cit.*, p. 95.

⁵ Compare Addy, *op. cit.*, p. 86.

letters of the alphabet. Whatever letter the key and Bible dropped was the initial of the future husband or wife.¹

192. If the little finger of a woman's hand reaches the first joint of the ring-finger, she will be "boss" of her husband.²

193. It is unlucky to remove your wedding-ring.³

194. It is bad luck for a wedding-party to meet a funeral.

195. To marry and change the name but not the letter,
You change for worse, and not for better.⁴

196. Something old and something new,
Something borrowed and something blue,⁵

brings good luck to the bride.

People say, —

197. Happy is the bride that the sun shines on,
Happy is the corpse the rain falls on;

and,

198. Marry in Lent,
And you'll live to repent.⁶

199. Monday for wealth,
Tuesday for health,
Wednesday the best day of all;
Thursday for crosses,
Friday for losses,
Saturday no luck at all.⁷

200. Married in red, you'll wish yourself dead;
Married in blue, he will always prove true;
Married in white, you've chosen all right;
Married in green, not fit to be seen;
Married in yellow, you're ashamed of the fellow;
Married in brown, you'll live out of town;
Married in black, you'll wish yourself back;
Married in gray, you'll live far away;
Married in pink, your spirits will sink.⁸

201. Dear, dear doctor,
What will cure love?
Nothing but the clergy,
And white kid glove.

¹ Compare Addy, *Household Tales and Traditional Remains*, p. 74.

² Compare Wheeler, "Illinois Folk-Lore" (*The Folk-Lorist*, 1 : 61).

³ Compare Phillips, "First Contribution," etc., p. 161.

⁴ Compare p. 28, No. 395; and Dyer's *English Folk-Lore*, p. 200.

⁵ Compare Addy, *op. cit.*, p. 121.

⁶ For 196 and 197 cf. p. 28, No. 379; p. 27, No. 371. Compare Dyer's *English Folk-Lore*, p. 188.

⁷ Compare *Ibid.*, p. 189; and Addy, *op. cit.*, p. 120.

⁸ Compare p. 27, No. 373.

202. The following lines were sometimes written on valentines and in the autograph-albums, which were somewhat in vogue twenty and twenty-five years ago: —

The rose is red,
The violet's blue;
The honey's sweet,
And so are you.
And so is the one that sent you this;
And when we meet, we'll have a kiss.¹

203. Another was, —

As long as a monkey has a tail,
My love for you shall never fail.

204. Young men used to say to the girls, —

"The moon shines bright,
Can I see you home to-night?"

To which they replied, —

"The stars do too,
I don't care if you do."²

205. Needles and pins,
 Needles and pins,
 When a man's married,
 His trouble begins.³

DAYS AND SEASONS.

206. On New Year's Day never throw out anything, not even dirty water.

207. Do not give away anything, particularly money, on New Year's Day.

208. Whatever wrong you do on New Year's Day, you will do for the rest of the year.¹

209. If you get up late on New Year's morning, you will get up late every morning the rest of the year.

210. It is the custom always to keep a coin in the purse, especially on New Year's Day, for fear one will be short of money during the year.

211. Seeds for plants that are to be transplanted should be planted on Good Friday.

¹ Also in Brant County. (F. W. W.)

² Compare JAF^L 28 : 185 (No. 53).

³ A common English verse in popular collections. (F. W. W.)

224. It is unlucky to mend your clothes while you are wearing them.

225. It is good luck to put on accidentally a garment wrong-side out. To turn it will spoil the luck.

226. If you put your left shoe or stocking on before the right, you will be disappointed that day.

227. It is unlucky for the recipient of a gift to get anything pointed, such as a knife.¹

HOUSEHOLD-LORE.

228. If the door opens of its own accord, it is a sign of a visitor.

229. If you go out one door and come in at another, you will bring a stranger.²

230. If you sweep dust out of the door, you sweep out all the luck.³

231. It is unlucky to pass another person on the stairs.⁴

232. When the stove-pipes become red-hot, throw salt on the fire.⁵

233. Sparks from the fire flying toward you indicate that there is money coming to you. They say, "Look at the money flying!"⁶ This indicates death, according to some people.

234. To sing at the table means a disappointment.⁴

235. If you wish to sleep well, the head of your bed should always be to the north.

236. The breaking of a mirror brings seven years' bad luck.⁷

237. It is unlucky for two or more people to look in a mirror at the same time.

238. The clock should be stopped when there is a death in a house.

239. If a broom falls across the doorway, it is a sign of a stranger.

240. It is bad luck to step across a broomstick, to take a broom with you when you move, to drop an umbrella, to raise an umbrella in the house.

241. Never return empty a borrowed article, such as a dish.⁴

242. If a knife, fork, scissors, or anything pointed, falls and sticks in the floor, it is a sign of a visitor.⁸

243. If any one drops a knife at the table, it is a sign of a woman visitor.²

¹ Compare p. 15, No. 183.

² Compare Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 59).

³ Compare p. 16, No. 190.

⁴ Also in Brant County. (F. W. W.)

⁵ Compare p. 15, No. 170.

⁶ Compare p. 16, No. 194.

⁷ Compare p. 15, No. 171.

⁸ Also in Brant County (F. W. W.). Compare Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 59).

244. If any one drops a fork at the table, it is a sign of a male visitor.¹

245. Drop a dish-cloth, and there will be a visitor or a stranger.²

246. It is bad luck to pass under a ladder.³

247. It is bad luck for two friends to dry their hands on the same towel.⁴

248. To drop a comb while you are using it means a disappointment.

249. The person who takes the comb from another before she is through combing her hair, and uses it, will get a headache.

250. It is bad luck to spill salt. Throw some over the left shoulder to avert misfortune.⁵

251. When the bread cracks across the top in baking, it is a sign of sickness or death;⁶ "bad luck, anyway."

252. If you take a piece of bread when you already have some, a visitor will come who is hungry.⁷

253. Always stir cake dough in the same direction, or it will not be light.⁸

WISHES.

254. Light a match and make a wish. If the match burns as long as you can hold it without breaking off, you will get your wish.

255. If two persons begin to speak on the same subject at the same time, they link their little fingers; and whoever names an author first and makes a wish will have her wish granted.⁹

256. If you find a fallen eyelash, place it on the back of your hand and make a wish. Then turn the hand upside down three times, and, if the eyelash stays on, you will get your wish.

257. Children make a wish when they see a white horse.

258. The first time you kiss a new baby, make a wish, and it will come true.

259. When you first see a new-born baby, make a wish, and you are sure to get it.

DREAMS.

260. To dream of a snake means that you have enemies.

261. If you dream of a dog, you have a true friend.

¹ Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 59). For this and the preceding, cf. p. 18, No. 227.

² Wheeler, *Ibid.*; and cf. p. 18, No. 232.

³ Also in Brant County. (F. W. W.)

⁴ Compare p. 15, No. 182; and Addy, *op. cit.*, p. 99.

⁵ Compare p. 17, No. 207; and Wheeler, *op. cit.*, pp. 61-62.

⁶ Compare Wheeler, *op. cit.*, p. 62.

⁷ Compare p. 17, No. 225; and Wheeler, *op. cit.*, p. 60.

⁸ Compare Bergen, Current Superstitions (MAFLS 4 : 123 [No. 1144]); Fogel, Beliefs and Superstitions of the Pennsylvania Germans, p. 189, No. 918; and Gregor, Notes on the Folk-Lore of the North-East of Scotland (London, 1881), p. 30.

⁹ Compare p. 31, No. 443.

262. If you dream of the dead, you will hear from the living.
 263. It is a sign of trouble when you dream of wading through mud.¹
 264. To dream of a wedding is a sign of a funeral.
 265. To dream of a funeral is a sign of a wedding.
 266. When you dream of washing clothes, you will move soon.
 267. To dream of

Fruit out of season,
 Grief out of (or without) reason.

268. If you dream that you lose a front tooth, it is a sign that you will lose one of your near relatives by death. If it is a back tooth; it will be one of your friends.²

269. Sleep with a piece of wedding-cake under your pillow for three nights in succession, and whatever you dream of the third night will come true.

MISCELLANEOUS LORE.

270. It is lucky to find a horseshoe.³
 271. A coin that is found is considered lucky.
 272. Never watch a departing friend out of sight.
 273. If you choke while speaking, you are telling a lie.⁴
 274. On going out in the morning, it is good luck for a woman to meet a man first. It is also good luck for a man to meet a woman first.
 275. It is unlucky to pass through a funeral procession.
 276. It is bad luck for two persons walking together to pass on different sides of a post.⁵
 277. If you have to come back for something after going away, sit down and count ten to avert the threatened ill fortune.⁶
 278. If you sing before breakfast, you will cry before supper. The saying is, —

Sing before you eat,
 Cry before you sleep.⁷

279. The older Irish used to say that when you eat kidneys, you should eat the two from the same animal, otherwise you will get a hole in your cheek.

EXCLAMATIONS AND EXPRESSIONS.

280. Cripes all fish-hooks!
 281. Lord, save us!

¹ Compare Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 63).

² Compare Addy, Household Tales and Traditional Remains (*op. cit.*, p. 93); and Wheeler, *op. cit.*, p. 63.

³ Compare p. 32, No. 460.

⁴ Also in Brant County. (F. W. W.)

⁵ Compare p. 33, No. 467.

⁶ Compare p. 16, No. 200; p. 140, No. 45.

⁷ Compare p. 15, No. 173; p. 16, Nos. 195, 204.

282. To go lickety scoot.¹
283. To leg it over (i.e., to walk).
284. Fly around and crack your shirt (i.e., get busy).
285. Dressed up to the nines.²
286. This won't buy my child a frock,
 Or pay for the one that's bought.

PROVERBS.

287. When all fruit fails, welcome haws.
288. Look out for a sore foot (i.e., lay by for a rainy day).
289. A green Christmas makes a fat graveyard.¹
290. A whistling maid and a crowing hen
 Always come to some bad end.¹
291. A whistling maid and a jumping sheep
 Are the two worst things a farmer can keep.
292. Don't have your pants laughing at your boots (i.e., do not have your pantaloons look better than your boots or have the boots shabby-looking).
293. Good things are put up in small parcels (said jocularly of small people).¹

WITTICISMS.

294. When you die of old age, I'll quake with fear.
295. A draught is jocularly referred to as being "like the breath of a stepmother."²
296. Never mind, you'll be better before you're twice married and once a widow.

SIMILES.

297. Fat as a butcher.
298. Healthy as a trout.
299. Dry as a bone.¹
300. As Irish as Paddy's pig.¹
301. You look like a hen drawing rails.⁴

¹ Also in Brant County. (F. W. W.)

² "Believe you to the nines" occurs in an Irish tale, "Jack and his Comrades" (*Celtic Fairy Tales*, by Joseph Jacobs [New York and London, no date], p. 131); also cf. p. 36, No. 543.

³ Compare E. M. Wright, *op. cit.*, pp. 312-313; used in Brant County to refer to a cold wind (F. W. W.).

⁴ Compare p. 36, No. 539.

- 302. Like a hen on a hot griddle (i.e., fidgety).¹
- 303. Grinning like a basket of chips.²
- 304. As handy as a pocket in a shirt.³
- 305. As bitter as soot.
- 306. As tight as the bark of a tree.²

OATHS AND ASSEVERATIVE RHYMES.

- 307. "Cross my heart!" is a child's oath or form of asseveration.²
- 308. Another is in rhyme: —

Upon my word an' honor,
As I went around the corner,
I met a pig without a wig,
Upon my word an' honor!

FAIRIES AND WITCHES.

- 309. It is claimed that fairies are fallen angels.
- 310. The Nolan family believed in the Banshee.
- 311. An old Irish woman claimed that to sprinkle salt in the churn would keep the fairies or the witches from stealing the milk.
- 312. While a man in Ireland was digging under a hedge, he turned up what appeared to be gold. He looked to see whether any one had seen him; but when he looked back at the spot, the gold had disappeared.
- 313. A fairy once came to a house asking for a dish of meal. The woman gave her some. The dish was returned, and ever after it was never empty.
- 314. An old Irishwoman said that she could see the fairies with their little red caps on their heads. She dared not refuse them anything they asked for; for, even if refused, they would help themselves to whatever they wanted.
- 315. Those who had the temerity to dig into a fairy mound or fort had their heads turned round, and they were kept in this position until they desisted.
- 316. A Tipperary man (William Patterson) told of a man who did not believe in fairies, and who insisted on using a piece of ground fenced off and set aside for their use; but when he stuck his spade into the ground, he found he could not pull it out again.
- 317. Another man found a sixpence in his shoe every morning, but one morning his brother woke up before him and took the coin. On awaking, he found the coin gone, and said to his brother, "You've

¹ "Like a flea on a hot griddle;" Brant County (F. W. W.).

² Also in Brant County. (F. W. W.)

³ Also in Brant County (F. W. W.), and at St. Thomas, Ont.

spoilt my luck." This proved true, for the fairies did not put any more money in his shoe.¹

318. A beggar and her children once went to a house to beg; but the beggar was told by the woman who came to the door to get away with her little pigs (meaning the children). This woman soon after gave birth to a child with a pig's head.

319. There was formerly a belief in the evil eye. Children were said to become ill when certain persons looked at them.

GHOST-LORE.

320. Look between a horse's ears to see spirits.

321. An Irishman's son cheated his father out of his property, and left him penniless. The father died, and afterwards his spirit appeared to the son and slapped him on the side of the face. A cancer started shortly after in the same spot, and caused his death. The spirit also appeared to a neighbor (a Mr. Clark), who, upon returning from his barn, saw it come into his lane and enter the house; but when Mr. Clark arrived there, no one was to be seen. He afterwards heard that his neighbor had died.

GAMES AND AMUSEMENTS.

322. Whenever a player wishes to stop in the midst of a game of tag, he says, "I bar!"²

323. To count one hundred quickly, children say, —

Ten, ten, double ten,
Forty-five and fifteen.³

324. "PUM, PUM, PULL AWAY!" — This game was played with the familiar rhyme, —

Pum, pum, pull away!
If you don't come, I'll fetch you away.³

325. FOX AND GEESE.³ — Two vertical lines crossed by the same number of horizontal lines are drawn on a slate or piece of paper (Fig. 1), and one of the players (only two play) begins by marking a cross in one of the square spaces. The other player then puts a circle in another space; and this is kept up, each player marking alternately until all the spaces are filled, the object being to get a horizontal, diagonal, or vertical row of circles or crosses. The one succeeding in this wins the game.

x	o	x
o	x	o
x	o	

FIG. 1.

¹ Compare E. M. Wright, *Rustic Speech and Folk-Lore* (London, 1913), p. 209.

² Also in Brant County. (F. W. W.)

³ Played in Brant County and other places in Ontario. (F. W. W.) See p. 144. No. 93.

326. **TICK, TACK, TOE.** — Another game consists in drawing on a piece of paper a circle about five inches in diameter with twelve segments, the segments being numbered 1, 2, 3, etc., up to 12. One of the players then takes a pencil, and, closing his eyes, says, —

“Tick, tack, toe,
Around I go;
Hit or miss,
I stop at this!”

and whatever number is touched last is put down. Two players do this in rotation, and the one whose score is the largest wins the game.

327. **MOTHER, MOTHER, THE BREAD’S BURNING!** — In this game one of the girl players, representing the bread, lies down on a make-believe oven, made of leaves. The mother, impersonated by another player, goes away to get food for other players, — her children, — leaving the first player in their charge. They all run after her, calling, “Mother, mother, the bread’s burning!” and then they all run back to the “bread,” pick her up, and carry her around.¹

328. **OLD BLOODY TOM.** — A pen or house is made by hanging a blanket or quilt over several chairs. All but the one representing Old Tom go inside, and call, —

“Who goes round my house this time of night?”

To which the player outside replies, —

“Old Bloody Tom with his nightcap on.”

He is then asked, —

“What does he want?”

He replies, —

“A good fat sheep.”

He is then told, —

“Take the worst and leave the best,
And never come back to trouble the rest.”

Finally Old Bloody Tom reaches in and grabs a sheep.²

329. **JACOB AND RACHEL.** — One boy, blindfolded, stands in the middle of a ring and calls one of the girls, who goes into the ring with him. He calls, “Where art thou, Rachel?” to which she, in a changed voice, answers, “Here, Jacob!” He has to catch her.³

330. **RING AROUND A ROSY.** — The players, holding each other’s hands, move in a circle around another player (Rosy), in the centre.

¹ R. C. Maclagan, in “Additions to the Games of Argyleshire” (*Folk-Lore*, 17 : 103), describes a similar girl’s game played in Arran, Scotland.

² Compare p. 56, No. 643.

³ Also in Brant County and Manitoulin Island. (F. W. W.)

The one who squats down last at the conclusion of the song has next to be Rosy.

Ring around a Rosy,
A pocket full of posy;
Who sat down last? ¹

331. DROP THE HANDKERCHIEF.

I sent a letter to my love,
And on my way I dropped it;
A little doggie picked it up,
And put it in his pocket.
It won't bite you! [to first child]
It won't bite you! [to second child]
But it'll bite you! ² [to third child]

332. SEE-SAW.

See-saw, a bottle of raw. ³ (*bis*)

Said or sung when "sawing" with string figure (Fig. 2).

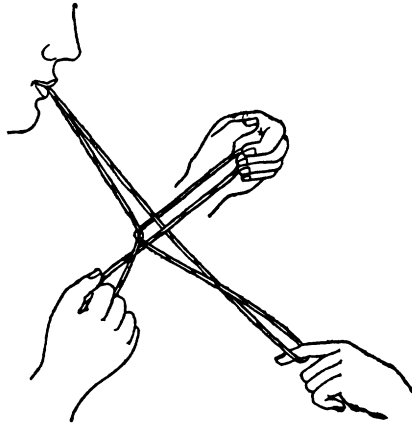


FIG. 2.

333. KING OF THE CASTLE. — Standing upon a stone, a player says, —

"I am the king of the castle,
And you are the dirty rascal," —

and the other players try to dislodge him. Whoever succeeds in doing so then gets upon the stone and repeats the rhyme. ⁴

¹ Compare "Songs and Games of the South" (JAFL 26 : 139 [No. 7]); also p. 57, No. 645.

² Compare R. C. Maclagan, *op. cit.*, pp. 101-102; also p. 57, No. 646.

³ In Argyleshire, Scotland, they say, —

"See saw, Johnny Maw,
See saw, Johnnie man."

Compare R. C. Maclagan, *The Games and Diversions of Argyleshire* (London, 1901), p. 190.

⁴ Also in Brant County. (F. W. W.)

334. A GAME OF CATCH.

Where did you come from,
 Shood-a-lack-a-day?
 Paddy's on the railroad;
 Paddy's on the sea;
 Paddy's caught a codfish,
 But he can't catch me.

One of the players sings this, and at the conclusion of the song all the others run, some one being supposed to catch one of them.¹

335. GO TO BED, TOM!

Go to bed, Tom,
 Go to bed, Tom!
 Get up in the morning
 And put your clothes on.²

This is said as an accompaniment to a rhythmic drumming-noise made with the fingers and palm on the table.

336. HERE COME TWO JOLLY JOVERS.

Here come two jolly jovers,
 Just lately come on shore;
 They jove around, and round and round,
 They jove around once more;
 They jove around, and round and round,
 And kiss her to the floor.³

337. JIG, JOG! — The players all join hands in a circle and dance around, repeating the following couplet, until they fall down exhausted: —

Jig, jog,
 A bottle of grog!

338. WHO'S GOT THE BUTTON? — The girl players all sit down; and one goes around with a button, which she slips into some one's hand; and then they have to guess who has the button, saying, —

"Buttany, buttany,
 Who's got the button?"⁴

¹ Compare p. 61, No. 675.

² Thomas Wright (in his *Essays on Subjects connected with the Literature, Popular Superstitions and History of England in the Middle Ages* [London, 1846], 1: 157-158) gives a similar rhyme which John B. Ker (*An Essay on the Archaeology of our Popular Phrases and Nursery Rhymes* [2d ed., London, 1839], p. 264) thinks was an invective against the monks: —

"Go to bed, Tom!
 Go to bed, Tom!
 Drunk or sober;
 Go to bed, Tom!"

³ Compare "Jolly Rover" (JAFL 27: 295 [No. 15]).

⁴ Also in Brant County. (F. W. W.)

339. **THE CROW'S NEST.** — One is asked to put his finger in the "crow's nest." If he incautiously inserts his finger in the opening between the crossed fingers (Fig. 3), he receives a sharp pinch.¹

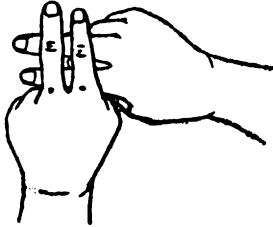


FIG. 3.

340. **THE CHURCH.**

This is the church,
This is the steeple,
Open the door,
Here are six people.

While repeating the first line, the fingers are placed in the position shown in Fig. 4; with the second line, the tips of the two fingers held in the above position are touched with the lips; as the third line is

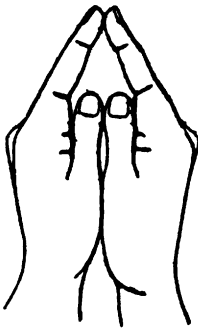


FIG. 4.

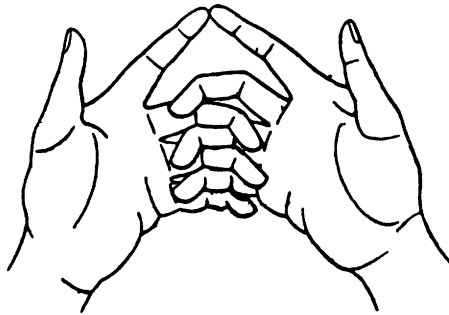


FIG. 5.

said, the hands are swung open like a door (Fig. 5), showing the "six people" (the interlocked fingers of each hand) mentioned in the last line.

341. **PIECE OF PUDDING HOT.** — The following was a rhyme used in an amusement or game in which two children took part: —

A piece of pudding hot,
A piece of pudding cold,

¹ Also in Brant County. (F. W. W.)

A piece of pudding in the pot,
Nine days old.¹

I like it hot,
You like it cold;
I like it in the pot,
Nine days old.

The two children sat facing each other, and began, with the first line of the rhyme, by placing their hands on their knees, then first clapping their own hands, and then their respective right hands, together. This performance was repeated for the second, third, and fourth lines, except that for the second line the left hands were clapped, and both hands (with each other) for the last line. The performance was the same for the second verse. The lines were repeated quickly, and the motions were gone through with corresponding rapidity.

342. Children say the following rhyme in counting the buttons on each other's dresses to discover the vocation or condition of their future husband:—

Rich man, poor man, beggar man, thief,
Doctor, lawyer, Indian chief.²

Similarly they find out what kind of dress the bride will wear:—

Silk, satin, cotton batten; (*bis*)

or,

Silk, satin, muslin, rags; (*bis*)

and then the kind of equipage in which the bride and groom will ride:—

Wheelbarrow, wagon, coach, carriage. (*bis*)

NURSERY RHYMES.

343. Punch and Judy ran a race;
Punch fell down and broke his face.

344. There were two blackbirds
Sitting on a hill;
One named Jack,
The other named Jill.
Fly away, Jack!
Fly away, Jill!

¹ An English version is, —

"Bean porridge hot,
Bean porridge cold,
Bean porridge in the pot
Nine days old."

(F. W. Waugh.)

² Also in Brant County. (F. W. W.)

Come back, Jack!
Come back, Jill! ¹

345. Baa, baa, black sheep, have you any wool?
Yes, I have, sir, three bags full;
One for you, sir, one for the dame,
And one for the old man that lives in the lane.
346. A little mouse sat down to spin.
A cat came by and she peeked in;
"What are you doing there, my good little man?" —
"Making a coat as fast as I can." —
"May I come in and wax your thread?" —
"No, thank you, Miss Puss, you might bite off my head."
347. Hip-a-di-hop to the barber shop
To buy a stick of candy,
One for me, and one for you,
And one for uncle Sandy.²
348. "How many miles to Barleystown?" —
"Three score and ten." —
"Can I get there by candle-light?" —
"Yes, and back again,
If you don't lose any of your men."
349. Little Dame Trot with her little hair broom,
One morning, was sweeping her little bedroom,
And, casting her little gray eyes on the ground,
In a sly little corner a penny she found.
"Odds, bobbis!" says the dame,
"Bless my heart, such a prize!
To the market I'll go and a pig I will buy,
And little Dame Trumpet she'll build it a sty."
She washed herself clean and put on her gown,
Then locked up the house and set off for the town.
A purchase she made of a little white pig,
And a penny she paid.

350. **TAFFY WAS A WELSEMAN.**

Taffy was a Welshman;
Taffy was a thief;
Taffy came to my house,
And stole a leg of beef.

I went to Taffy's house,
Taffy was in bed;

¹ This was played as a game in Brant County. A piece of paper was pasted on a finger of each hand; the hands were given a flip, and a different finger was substituted, making the birds "fly away;" another flip made them return. An almost identical version is found in *Mother Goose's Book* (J. M. Dent & Sons), p. 111. (F. W. Waugh.)

² Also in Brant County. (F. W. W.)

- I took the poker,
And hit him on the head.¹
351. Higgeldy, piggeldy, my black hen;
You lay four eggs, I lay ten.
Higgeldy, piggeldy, my black hen.²
352. I had a little pony,
Its name was Dapple Gray,
I lent it to a lady,
To ride a mile away.
She whipped it, she slashed it,
She rode it through the mire.
And I'll never lend my pony
To another lady's hire.³
353. "Sing, sing!"
"What shall I sing?"
"The cat ran away with my apron-string!"
354. Little breeches,
Full of stitches,
Crazy head, the madman.⁴
355. RIDE A COCK HORSE.
Ride a cock horse to Banbury Cross,
To see a fair lady ride on a white horse.
She had rings on her fingers, and bells on her toes,
And they would make music wherever she goes.⁵
356. CLAP HANDS.
Clap hands,
Clap hands!
Daddy comes home;
Daddy has money,
And mamma has none.
357. "Make a cake, make a cake, my good man!" —
"So I do, so I do, fast as I can." —
"Prick it and stick it, and mark it with B;
Take it and bake it for Bobby and me."⁶

¹ A Brant County version is the same, except that "marrow-bone" is substituted for "poker." (F. W. W.)

² A version of this is found in Mother Goose's book, etc. (J. M. Dent & Sons, 1913).

³ Also in Brant County. (F. W. W.)

⁴ A variant is,—

Go to bed,
You sleepy head,
You crazy head,
The madman.

⁵ A version is found in Mother Goose's book, etc. (J. M. Dent & Sons), p. 7.

⁶ Compare p. 62, No. 683.

358. TOM THUMB, THE PIPER'S SON.

Tom Thumb, the piper's son,
Stole a goose and away he run;
The goose got caught, and he was shot,
And that was the end of the piper's son.

359. GOOSEY GANDER.¹

"Goosey, goosey gander,
Where do you wander?" —
"Up stairs and down stairs,
In my lady's chamber."²

360. "Go to bed," said Sleepy-Head.
"Time enough," said Slow.
"Put on the pot," said Greedy-Gut,
"We'll eat before we go."³

361. Sally (?) was nimble,
She sat on a thimble,
The thimble was small,
She got a great fall.

362. BETTY PRINGLE AND HER FIG.

Betty Pringle had a little pig,
Not very little, not very big.
When it was alive, it lived on clover;
But now it is dead, and that's all over.
So Billy Pringle he laid down and cried,
And Betty Pringle she laid down and died.
And that is the end of one, two, three:
Betty Pringle, she; Billy Pringle, he;
And the little piggie, wiggie.⁴

363. Knock at the door [rap with finger on forehead];
Peek in [point at one of the eyes];
Lift up latch [put finger under tip of nose and lift];
Walk in [put finger in mouth];
Take a chair (*ter*)⁵ [chuck under chin three times].

364. Eye winker,
Tom Tinker,
Nose hopper,

¹ The song or rhyme of which this is a part is very old, and, according to John B. Ker (*op. cit.*, p. 259), was originally an invective against the monks, written in archaic English, cunningly changed by them to its present form, entirely destroying the meaning and point. The original words are given by Wright (*op. cit.*, 1 : 155).

² Versions of 358 and 359 are found in Mother Goose's book (J. M. Dent & Sons), pp. 127 and 5.

³ Compare p. 59, No. 660.

⁴ Emphasis on the final *ie*. A version is found in Mother Goose's book, p. 138

⁵ Also in Brant County. (F. W. W.)

Mouth eater,
Chinchopper, chinchopper, chin!¹

365. RHYMES FOR THE HAND OR FOOT.

This little pig went to market [thumb or big-toe];
This little pig staid at home [first finger or toe];
This little pig got a piece of bread and butter [second finger or toe];
This little pig got none [third finger or toe];
And this little pig said, "Wee, wee, wee!" all the way home [little
finger or toe].²

366. Away she goes to Bella Mashee!
The quicker she goes, the better for me.

367 You'll get what Paddy gave the drum,
Two sticks instead of one.³

MISCELLANEOUS RHYMES.

368. Hum, hum, Harry!
Deep in love and *dursn't* marry.⁴

A variant is, —
Hum, hum, Harry!
If I was young I'd never, never marry.

369. When there are only two pieces of bread left at the table, they
say, —

Two pieces among four of us;
Thank the Lord! there's no more of us.⁵

370. The following rhyme was said when making a gift of candy: —

Open your mouth and shut your eyes,
And I'll give you something to make you wise.⁶

371. Roly, poly, pudney pie,
Kiss the girls and make them cry.

372. Raise Cain and kill Abel,
And all the people in the stable.

373. Hiccup,
Ten drops in a cup.

¹ Compare Martinesco Cesaresco, *The Study of Folk-Songs* (Everyman's Library), p. 123; also Mother Goose's *Nursery Rhymes and Songs* (Everyman's Library), p. 39.

² For the last line, some say, —

And this little pig said, "Wee, wee, wee! where's my share?"

Compare John Nicholson, *Folk-Lore of East Yorkshire*.

³ Found in Brant County, though this version has for the last line "a good bating." (F. W. W.)

⁴ Compare Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 67).

⁵ Compare p. 35, No. 497.

Also in Brant County. (F. W. W.)

374. The following rhyme was connected with the coat-of-arms at the bottom of the old-fashioned Delft plates: —

The lion and the unicorn,
Fighting for the crown;
The lion turned the unicorn
Upside down.¹

375. Good-night,
Good nippen,
The first baby you get,
I'll buy it a hippen.²

376. Good night,
Sleep tight,
Don't let the bed bugs bite you!³

377. Tit for tat,
Butter for fat;
If you kill my dog,
I'll kill your cat.⁴

378. Once upon a time,
When dogs ate lime,
And monkeys chewed tobacco,
And very good tobacco it was.⁵

379. When about to engage in a game or work, boys say, —

Pully off a coat, boys;
Rolly up a sleeve;
Jordan is a hard road
To travel, I believe.

380. "O mother! may I go to swim?" —
"Oh, yes! my dearest daughter.
Just hang your clothes on a hickory limb,
But don't go near the water."⁶

381. Chicany, chicany, criny, crow,
Went to the well to wash a big toe;
When she got there, the well was bare;
Chicany, chicany, criny, crow.⁷

¹ A Brant County version is, —

The lion and the unicorn
Fighting for the crown;
Along came a black dog,
And chased them out of town.

(F. W. Waugh.)

² A square or napkin.

³ A Brant County version leaves out the last word. (F. W. W.)

⁴ Also in Brant County. (F. W. W.)

⁵ Brant County has a similar version. (F. W. W.)

⁶ Compare p. 55, No. 640.

⁷ Compare Newell, "The Game of the Child-Stealing Witch" (JAFL 3 : 139); and Wheeler, "Illinois Folk-Lore" (*op. cit.*, p. 68).

390. THE OLD WOMAN AND HER FIG.

As I was going to market with a pig,
I saw a bunch of blackberries;
But the pig wouldn't cross the bridge,
And I can't get my blackberries.

Along came a dog.
"Dog, bite pig!" —
"No," says the dog,
"I won't bite no pig!"
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.¹

Along came a stick;
"Stick, whip dog!" —
"No," says the stick,
"I won't whip no dog!"
Stick won't whip dog,
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.

Along came a fire:
"Fire, burn stick!" —
"No," says the fire,
"I burn no stick!"
Fire won't burn stick,
Stick won't whip dog,
Dog won't bite pig,
Pig won't cross bridge,
And I can't get my blackberries.

Along came the water.
"Water, quench fire!" —
"No," says the water,
"I quench no fire!"
Water won't quench fire,
Fire won't burn stick,
Stick won't whip dog,
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.

Along came a calf.
"Calf, drink water!" —
"No," says the calf,
"I drink no water!"
Calf won't drink water,
Water won't quench fire,

¹ The accumulative lines are said as quickly as possible.

Fire won't burn stick,
Stick won't whip dog,
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.

Along came a butche
"Butcher, kill calf!" —
"No," says the butcher,
"I kill no calf!"
Butcher won't kill calf,
Calf won't drink water,
Water won't quench fire,
Fire won't burn stick,
Stick won't whip dog,
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.

Along came a rope.
"Rope, hang butcher!" —
"No," says the rope,
"I hang no butcher!"
Rope won't hang butcher,
Butcher won't kill calf,
Calf won't drink water,
Water won't quench fire,
Fire won't burn stick,
Stick won't whip dog,
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.

Along came a rat.
"Rat, eat rope!" —
"No," says the rat,
"I eat no rope!"
Rat won't eat rope,
Rope won't hang butcher,
Butcher won't kill calf,
Calf won't drink water,
Water won't quench fire,
Fire won't burn stick,
Stick won't whip dog,
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.

Along came a cat.
"Cat, eat rat!" —
"No," says the cat,
"I eat no rat!"

Cat won't eat rat,
Rat won't eat rope,
Rope won't hang butcher,
Butcher won't kill calf,
Calf won't drink water,
Water won't quench fire,
Fire won't burn stick,
Stick won't whip dog,
Dog won't bite pig,
Pig won't go across bridge,
And I can't get my blackberries.

Along came the wind.
Away flew the cat,
Away flew the rat,
Away flew the rope,
Away flew the butcher,
Away flew the calf,
Away flew the water,
Away flew the fire,
Away flew the stick,
Away flew the dog,
Away flew the pig,
And I got my blackberries.

BOOK RHYMES.

391. On the fly-leaf of the book was written, —
If my name you want to find,
Turn to page 109.

Then on page 109, —

If my name you cannot see,
Turn to page 103.

And there one was confronted with, —

Oh, you fool, you cannot find it,
Close the book and never mind it.¹

392. Another ran as follows: —

When I am dead and in my grave,
And all my bones are rotten,
This little book shall tell my name,
When I am quite forgotten.

393. Some wrote the following couplet on the fly-leaf: —

Don't steal this book for fear of strife,
For here you see my butcher-knife.

¹ Compare p. 149, No. 120; also in Brant County (F. W. W.).

394. Another was, —

Don't steal this book for fear of shame,
For here you see the owner's name.¹

395. The following was said or written for "Contents." Cows
Ought Not To Eat Nasty Turnip-Stalks.²

396. For "Preface," they said or wrote, —

P for Peter,
R for row,
E for Elizabeth,
F for foe,
A for Ann,
C for can,
E for Elizabeth wants a man.

397. Multiplication is vexation,
Subtraction is as bad;
The rule of three it puzzles me,
And fractions set me mad.³

SATIRIC AND TEASING RHYMES.

398. Tom, tom, toddy,
Big head and no body.⁴

399. You're off your dot,
You ought to be shot.

400. To a red-headed person: —

Red-head, fire-skull,
Caught a louse as big as a bull.

401. The following rhyme was said to a boy who came to school
with a "new" haircut: —

Johnny on the wood-pile,
Johnny on the fence,
Johnny get your hair cut
For fifteen cents.⁵

402. Dilly, Dilly Dout,
With his shirt-tail out,
Five yards in
And ten yards out.⁶

¹ Compare Bassett, *op. cit.*, p. 158.

² Also in Brant County. (F. W. W.)

³ For a version, see Mother Goose's book, p. 144.

⁴ Resembles a familiar riddle; cf. p. 70, No. 804; also E. M. Wright, *op. cit.*, p. 178.

⁵ Compare p. 61, No. 674; p. 150, No. 124.

⁶ A Brant County version begins, "Giddy, giddy, gout." (F. W. W.)

403. A scholar who came late to school was greeted by the other children with, —

A dollar, a dollar,
A ten-o'clock scholar!
Why do you come so soon?
You used to come at nine o'clock,
But now you come at noon.

404. Willie, the billy,
The rick, stick, stilly,
The reebo, the ribo,
The Billy.

A variant:

Tommy, the rommy,
The rick, stick, stomy,
The reebo, the ribo,
The Tommy.¹

405. Tell, tell, tattle tale,
Hang to the bull's tail;
When the bull begins to run,
You will get the sugar-plum.

406. Doctor, doctor, can you tell
What will make poor X — well?
She is sick and she will die,
And that will make poor Y — cry.

407. X — is mad, and I am glad;
And I know how to please him,
A bottle of wine to make him shine,
And Y — to squeeze him.²

The last name was usually that of some girl he disliked.

408. The following rhyme was said to Negroes: —

Nigger, nigger, never die,
Black face and shiny eye;
Teapot nose and turned-up toes,
That's the way the nigger goes.³

409. The old and bitter antagonism between Orangeman and Catholic is reflected in the lines, —

Teeter, totter,
Holy water,
Sprinkle the Catholics every one;

¹ These two versions are found also in Brant County. (F. W. W.)

² Compare Perrow's "Songs and Rhymes of the South" (JAFL 26 : 154 [No. 22 and note]).

³ Compare p. 61, No. 671; p. 166, No. 19.

Take them to battle,
And shoot them like cattle,
And let them lie under the Protestant drum.

This was said by Protestants in derision of Catholics.¹

Here's a needle,
Here's a thread,
To sew a pig's tail
To an Orangeman's head,

was said by Catholics in reply.

410. Another is a little more vigorous: —

Up the long ladder,²
Down the short rope,
To hell with King Billy!
Three cheers for the Pope!³

COUNTING-OUT RHYMES.

411. Pig's snout,
Walk out.⁴

412. Eeny, meeny, miny mo,
Cas-a-lara, bina, bo,
Eggs, butter, cheese, bread,
Stick, stack, stone dead.⁵

413. One, two, three, four, five,
I caught a hare alive;
Six, seven, eight, nine, ten,
I let it go again.

414. Monkey, monkey, barley, beer;
How many monkeys are there here?

¹ A Brant County version is, —

Teeter, totter,
Holy milk and water;
Sprinkle the Catholics every one.
If that won't do,
We'll cut them in two
And put them under the Protestants' drum.

(F. W. Waugh.)

² A somewhat similar line occurs in a rhyme used by boys from Totley, in Derbyshire, England, to revile the boys from the neighboring hamlet of Dore (Addy, *Household Tales and Traditional Remains*, p. 131).

³ This is found in Brant County and elsewhere, but usually with the sentiment in the last two lines reversed. (F. W. W.)

⁴ Compare p. 46, No. 626.

⁵ The other formula (cf. p. 42) is also used here.

- One, two, three,
Out goes she.¹
415. One, two, three,
The bumble-bee;
The rooster crows;
And away she goes.²
416. One, two, three, four, five, six, seven,
All good children go to heaven;
All bad children go below,
Keep company with Gooderow.³

TONGUE-TWISTERS.

417. Six, thick, thistle-sticks.
418. I slit the sheet, and the sheet slit me.²
419. Peter Pippen picked a peck of pickled peppers; and if Peter Pippen picked a peck of pickled peppers, where's the peck of pickled peppers Peter Pippen picked?⁴

RIDDLES.

420. What goes round and round the house and makes but one track? — A wheelbarrow.

421. What goes round and round the house and peeks in every window? — The sun.

422. Two crooks,
Four stiff-standers,
Four diddle-danders,
And a wigam-wagem.
A cow.⁵
423. Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall;
All the king's horses, all the king's men,
Cannot put Humpty Dumpty back again.
An egg.⁶
424. In spring I am gay,
In handsome array;
In summer more clothing I wear;
When colder it grows,
I fling off my clothes;
And in winter quite naked appear.
A tree.

¹ Compare p. 44. No. 605.

² Also in Brant County. (F. W. W.)

³ Compare p. 43. No. 599.

⁴ Compare p. 62. No. 684.

⁵ Compare E. M. Wright, *op. cit.*, p. 311; Westmoreland and Lancashire variants.

⁶ See version in Mother Goose's book, p. 195.

425. Elizabeth, Eliza, Betsy, and Bess
Went to the woods to find a bird's nest.
They found a nest with four eggs in it;
Each took an egg apiece.
How many were left?
Three, all being names of one person.
426. Narrow at the bottom,
Wide at the top.¹
A thing in the middle
Goes whipputy-whop.
Old-fashioned dash-churn.¹

OTTAWA, CAN.

¹ All the dash-churns I have ever seen were wide at the bottom, and narrow at the top.